1: Métraux E-4 (no date) 1946 SM3 Caingang SM3

THE CAINGANG

By Alfred Métraux

TRIBAL DIVISIONS AND HISTORY

101 The name *Caingang* (map 1, *No. 10*) was introduced in 1882 by
● 131 Telemaco Morocines Borba to designate the non-*Guaraní* Indians of the States of São Paulo, Paraná, Santa Catarina, and Rio Grande do Sul, who previously were known as *Guayaná*, *Coroado*, *Bugre*, *Shokleng*, *Tupí*, *Botocudo*, etc., but who are all linguistically and culturally related to one another and form the southern branch of the *Ge* family (long. 50° W. between lat. 20° to 30° S.).

101 **Guayaná.**—These Indians appear for the first time in the literature
619 under the name of *Guayaná* (*Goyaná*, *Goaianá*, *Guayná*, *Wayanas*, etc.). Staden (1925, part 2, chap. 3) mentions them in the Capitania of São Vicente. Early documents assign to them the plains of Piratininga and the region where São Paulo was founded. According to Soares de Souza (1851, pp. 99–100) they were the masters of the entire coast of the present State of São Paulo, from Angra dos Reis to Canandéa. Actually, they shared the seashore with the *Guaraní*-speaking *Tupinikin*. The Portuguese chronicler describes them as noncannibalistic people with softer dispositions than the *Tupinamba*, living in the open country, and shunning the forest where they were worsted by their *Tupinamba* neighbors. Tebyreçá, who played such an important part in the early history of São Paulo, was a *Guayaná* chief. The settlement of Pinheiros, near old São Paulo, was formed by Indians of that tribe. Since the toponymy of this region is *Guaraní*, some authors consider the *Guayaná* a *Tupí-Guaraní* tribe. Though it is possible that the *Guayaná* of Piratininga spoke *Tupí*, there is little doubt that the majority of *Guayaná* belonged to a different family and were the ancestors of the modern *Caingang*. In the last century the name *Guayaná* was still applied in the State of São Paulo to a group of 200 *Caingang* who were settled in 1843 near Itapeva (Saint-Hilaire, 1830–51, 2:439–461; Machado de Oliveira, 1846, pp. 248–254).

The chronicler Rui Díaz de Guzmán (1914, p. 14) speaks of *Guoyaná*, *Pattes* (*Bazas?*), *Chouas*, and *Chouscas*, who spoke related languages and had their habitat on the Piquirý River and on the Rio Negro.[1]

[1] Izarque (1908, 4:284) states that the "Guaianá" were situated on the Piquirý River, near the missions of San Pedro, São Paulo, and Conceptcão.

2: Henry E-5 (1932-1934) 1941
SM3 Caingang SM3
Aweikoena

Preface

●131 Tribes speaking Kaingáng dialects inhabit the highlands of southeastern South America from the state of São Paulo, Brazil to Argentina. Although no thorough study has previously been made of any of these tribes enough has appeared in print[1] to indicate that they differ in language and culture. The group I studied[2] is localized on the government reservation of Duque de Caxias in the municipality of Dalbergia in the state of Santa Catarina, Brazil. It is one extended family.[3] A handful of fellow tribesmen, probably another extended family, is living on a reservation at Palmas[4] in the state of Santa Catarina, and as late as 1934 a small group of Kaingáng, thought to be tribesmen of those at Duque de Caxias, was reported to be wandering wild and causing damage in the southern part of the state.

177 [73] [61] Since 1914 when the Kaingáng were pacified and localized at Duque de Caxias epidemics have reduced their number from between three and four hundred to 106,[5] and a number of changes have come over their culture.

[1] A summary of data on the Kaingáng tribes is given in "La civilisation matérielle et la vie sociale et religieuse des Zé des Brésil meridional et oriental," by Dr. Hermann Ploetz and Dr. A. Metraux, *Revista del Instituto de Etnologia de la Universidad de Tucuman* (Argentina). Tucuman 1930. Volume 1, Entrega 2a, pp. 107-238.

[2] They have also been called Bororado. This is unfortunate for it confuses this Kaingáng speaking tribe with the linguistically unrelated Bororado of Minas Geraes, Brazil. Dr. José Maria de Paula has published a vocabulary and some remarks on the Kaingáng of Duque de Caxias in "Memoria Sobre os Bororados do Paraná e Santa Catarina . . ." in *Congresso Internacional de Americanistes*, Rio de Janeiro, 1922. 20 Session, Volume 1: pp. 117-137.

[3] This term is explained in the body of the book.

[4] Herbert Baldus has a vocabulary and some remarks on these Indians in *Anthropos*, Volume 30, 1, 2. January-April 1935, p. 191.

[5] 40 children (19 males, 21 females); 9 males and 15 females over thirty; 27 males and 13 females over fifty.

G-5
4: Paula--1 / (ca. 1914-1920) 1924 SM3 Caingang SM3
Botocudo

Memoir on the Botocudo of Paraná and Santa Catarina, Organized by the Indian Protection Service Under the Direction of Dr. José Maria de Paula

101 The Botocudo of Santa Catarina are descendants of the primitive aborigines who were formerly scattered all over the interior of southern Brazil--the Tapuya, members of the great Aimore nation. According to this view, which seems to us the most appropriate, the Botocudo now remaining in the camps of the Plate River are the last survivors of that large and warlike nation.

648 This tribe used to roam the vast area bounded by the Iguaçu
[31] and Uruguay rivers and the ocean, waging a colossal struggle against the civilized populations who were clearing their forests and exterminating their major source of food--their game.

The first verified notices of Indian attack date from the year 1830.

In order to protect the colonists in those areas most severely threatened by the Indians, a troop of so-called pedestres [foot soldiers] was created in 1836. Their function was to set the aborigines to flight and to pursue them; but this did not put an end to the raids.

In his speech of 1856, the president of the province, Dr. João José Coutinho, suggests that the only truly effective measure would be to force these "murderers and sons of barbarians" to leave the forest and settle in locations from which they could not escape.

Translator's Note

104 The spelling of Portuguese words and geographical names has been changed in accordance with the 1943 orthography reform. All Indian words have been left as in the original owing to their doubtful phonetic rendition.

It may be stated that (´) marks stress, (^) indicates a close vowel sound, and x stands for English sh.